3:Stone E-5 (1945) 1949
SA19 Talamanca SA19
Boruca

237 Indians, but also by the Spaniards who de-
386 manded purple thread, during the Conquest
[648] and the colonial period, as tribute for the church as well as for themselves.[28] For a more complete discussion of this purple dye in other parts of Central America, see MacCurdy.[29] Another, not so strong, purple dye is gathered from a small mollusk (*Purpura kiosquiformia* Duclos) which lives on the roots of the mangrove trees (*Rhizophora Mangle* L.). This creature must be killed to be of use. The soft part of the shell is removed, and the liquid it contains is put on a thin stick and *drawn* on the material in the same manner as using a colored pencil. When first applied, the liquid is black, but it turns purple on drying. This is employed very seldom today, as the little weaving that is done has generally woven designs, and is not painted.

286 The actual weaving is done by the women
[462] seated on the low bench that is characteristic of the *Boruca* (see p. 13). The loom used is horizontal with a warp beam and a back strap, the other end of the loom being fastened to the wall of the house or to a tree (see fig. 9, *d*). The crossing of the weft is accomplished with a straight wooden rod, after which the woof is pressed into position with a wooden sword slightly longer than the width of the cloth. A shed stick is used, but there is no heddle rod. The width of the web is kept even by the temple, which is a piece of cane, preferably the part near the inflorescence, with a bone point at each end (see p. 18).

The cloth woven by these people is usually
[531] heavy with a stripe design (see fig. 7, *d*). Some women, however, weave a conventionalized geometric pattern horizontally across the white space between the stripes (see fig. 9, *a*), not permitting the design to appear on the
[171] reverse side of the cloth. This is a single-faced weft-pattern weave, and is a technique unknown elsewhere in Central America. It has been found in ancient graves on the Ecuadorian coast, by the island of Puna.[30] Men's belts are also striped, although the thread used and the weaving is finer than that of the skirts.

burn, 1779, p. 112.

[29] See MacCurdy, 1911, pp. 160–61.

[30] Information given to the writer by Professor
● [115] Carlos Zeballos M., Director of the Municipal Museum, Guayaquil, Ecuador.

6: Stone E-5 (1956-1959) 1962 SA19 Talamanca SA19

FOREWORD

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101
[111]
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THESE pages present the life of two indigenous groups, the Cabécares and the Bribri, who number among the first-known inhabitants of Costa Rican soil. They are people in varied stages of acculturation, but many are now taking part in the national environment and life of the republic.

There are numerous informants who helped with the gathering of details which have contributed to the making of this book. Among these were two young teachers, Teofilo Mayorga, a Cabécar from Ujarrás, and Gabriel Figueroa, a Bribri from Salitre. Both took down the linguistic texts in phonetics and aided in the literal translations. Saturnino Ortiz and Marcos Ortiz, also from Salitre, and Herman Villanueva of China Kichá supplied much important data.

There were two medicine men whose aid was invaluable, Telesforo Figueroa, Bribri, and Victor Challe, Cabécar, and the late Bribri Burier, Jaime Ortiz.

To these, to Roger Thayer Stone, and to the countless others who cooperated in the preparation of this text, among whom figure Agnes Gamboa, Francisco Amighetti, and Naomi Stratton, the author renders profound gratitude.

Doris Stone

San José, Costa Rica, 1960

[P. V]

[P. 3(A)]
[PP. 1-2 contain no textual material]

GEOGRAPHY

131 COSTA RICA is a relatively small country consisting of 50,900 square kilometers of land, the greater portion of which is rough, mountainous terrain. The heart of the republic is the Central Plateau where the bulk of the population is of Spanish descent with little indigenous blood and where the soil is highly cultivated or turned into pasture land.

Eastern Costa Rica, however, is, for the most part, forest with concentrated nucleuses of diverse aboriginal groups (fig. 1). The southern littoral of this section is formed by the 131 133 plain of Talamanca which geographically includes the region from the Reventazón River to the actual border with Panama. The long ridges of the Talamanca Range, one of the highest in Central America, commence at the eastern bank of the Reventazón River and run southward from the plain, rising to a maximum elevation of 3,583 meters. There are only a few 131 difficult passes across these mountains: a trail 133 from Cabagra on the Pacific slope to the upper Lari River, habitat of the Bribri Indians; a trail 487 from Ujarrás on the Pacific side to the upper Coen River, the dividing line between the Bribri and the Cabécares; and a trail from Canaan northwest of the General Valley to the Chirripó River, which area is also the home of

[TEXT CONTINUES TOP OF P. 3(B) - GUALPA]

HISTORICAL ORIENTATION

175 103 **Regional Terminology.** The word Talamanca is not indigenous. It first appears in documents referring to the founding of the Spanish town [101] of Santiago de Talamanca, in 1605, by Diego de Sojo, who chose the name in honor of his [135] own birthplace.[2] The site he picked was in a valley known in 1605 as Duy or Guaymí (both of which were also names of provinces)[3] but which earlier was called Coaça. The first re-

[TEXT CONTINUES BOTTOM OF P. 3(B) - GUALPA]

[115] [1] The identification of these trees and grasses was made by Dr. Paul J. Shanks, forester, who accompanied the writer on a field trip from Ujarrás to Cabécar and the Talamanca Valley.

[2] *See* Fernández, 1886, vol. V, pp. 116-30; Lehmann,